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to see if there is a way to earn better dividends. They have channels to feed the press, and a war scare can be put on with the same ease as you turn a gas or water tap in your room. Arsenals then have to be replenished and enlarged, factories expanded; men have to be drilled, vast stores of key materials to be purchased and laid in, warships have to be built, and air armadas. But for a country to embark on this course is an act of terrible responsibility: it sets into motion a wheel of sinister repercussions all over the world which, statesmen have realised by this time, can never be stopped. Nevertheless, as long as money can be raised by borrowing on interest it would not always be pure necessity that would drive responsible statesmen to venture on this course. When you know you have money in your pocket you often buy things which otherwise you could easily have done without. The only way to ensure that armament expansion programmes will not be initiated too soon or too easily, is to forbid interest. When money cannot be borrowed on interest, it would be possible to borrow only in times of real national danger. The present system of war and armament loans, moreover, is rather a despicable way of making our descendants pay for our follies.

Besides, interest enables wars to be prolonged to a point of economic exhaustion almost suicidal. But for the war loans raised by the Allies and the Central Powers, the Great War could not have dragged on for four mortal years. The issue might well have been decided in a year or, quite possibly, even in less time than that. The far-reaching dislocation in economic, social and intellectual spheres caused by four long years of sanguine conflict might well have been checked while yet recovery was easy. And millions of noble lives in both camps could have been saved. But the combatants went on borrowing money and the life-blood of nations continued to flow until the whole world was bled white.

In the case of individuals, interest bearing loans

are raised by capitalists well off already but greedy for more gain, or by people in distress who hazard a desperate die in the hope of getting a start in life thereby. In the case of the latter, if human fellow-feeling really goes any deeper than a pious platitude, our moral sense must be quickened to abhor the idea of making money out of the distress of our brethren. Further, when society is so organised that many people, though willing to pull their own loads manfully, never get a chance to stand on their own legs, is it not the duty of society to see that all its members get a fair start ?

Then there is the barrier between man and man which springs from the unequal distribution of wealth. Interest, undoubtedly, is the foremost among those factors which lead to the accumulation of money in a few hands.

Now let us turn to the question of sex relationships. Christianity has definitely and irrevocably identified itself with monogamy, marriage through courtship and promiscuous intermingling of the sexes in social intercourse. Inspite of the latent tendency in modern thinking towards taking a purely biological view of sex, it is clear to all who give any thought to the matter, that man has got to discover some sensible basis for regulating sex relationships if he is to avoid sinking again to a lower level of life. Does Christianity satisfy this urgent need of our times ? Do monogamy, marriage through courtship, and free intermingling of the sexes help in regulating sex relationships, or only hinder the process ? How does the orthodox Christian view of divorce affect this question ? In actual practice, does it improve the moral tone of society ?

With regard to the soundness or otherwise of the monogamic system, among Christians themselves, those who have the courage to face facts admit freely that the number of those who actually remain monogamous through life is infinitesimally small. In

other words the system makes men into moral sneaks. Besides, in other respects too, it is sheer cruelty, in many cases, to bind down a man to monogamy. When he has no issue or when his wife contracts some incurable disease which renders her unfit to discharge the duties of a wife, in these circumstances, what is a man to do?

As for marriage through courtship and the free intermingling of the sexes, in the final analysis these two factors account for the staggering number of unhappy or broken marriages in Europe and America. Marriage by courtship has its basis in the idea that for every man and woman there is, somewhere, a member of the opposite sex best suited, in temperament, taste, etc., to become his or her mate in life. This idea, as an academic theory is quite correct; but when you adopt it as the guiding principle in your quest for a husband or wife, you head straight for disaster. This theory induces a mental attitude towards marriage which puts emphasis on the wrong point—on your right to a happy married life through union with the person most suited to be your mate, not on courageous recognition of the fact that it is not possible to discover that ideal mate and that success of your marriage depends on your own determination to make it so. In marriage by courtship, in a society ordered on the basis of unrestricted social intercourse between the sexes, what happens actually is this. Having attained puberty, men and women exercise their judgment and choose their mates from among their first contacts with the opposite sex. Then new contacts continue to be made even after marriage has been entered into. This always leaves the possibility open that sooner or later there might turn up a man or woman better suited to be the mate of one of the contracting parties. As soon as this happens the marriage in question is subjected to a strain which it cannot bear. It should be remembered here that it is immaterial to the point in question whether the latest arrival is really the potential ideal mate or not, or even the

second or third or fourth best : all that matters is the fact that by one of the parties to the marriage he or she is believed to be and accepted as such. In Europe and America innumerable marriages are wrecked day by day upon this dangerous rock.

Then again, in cases where parties to a marriage make an irreparable mistake in their choice and, with the best will in the world, cannot pull together, there should be a way out : otherwise, one of them, or both, would kick over the traces in sheer despair, and the example would be followed by other people similarly placed.

If marriage, therefore, is to be protected from a strain which experience shows it cannot bear, Christendom must make drastic modifications in its social conceptions and the basis on which it seeks to regulate sex life. But Christianity has no guidance to offer as to the way the required modifications should be made. Monogamy has been shaken to the roots by the last war, and it cannot be expected to survive the next. In consequence of an unprecedented carnage, when the proportion of men to women in the population of the nations involved in the war falls below the point necessary for monogamy to continue, monogamy would have to go; and when men turn their mind to putting the institution of marriage on a firmer basis, the unrestricted mixing of the sexes would have to go as well.

For readjustment of principles affecting the economic sphere, the guidance afforded by Islam is the best, and sooner or later the world will have to turn to it. With regard to interest, which is the root of so many economic evils, the Islamic principle is that it is absolutely prohibited. One should neither give nor receive it. Advantages of an economic order in which interest has no place are clear and most substantial: it places a strong check upon the race in armaments; it makes it impossible for wars to drag on; it drives out dangerous speculation from the

sphere of economic activities, and it prevents money from accumulating in the hands of a few.

The disadvantages involved in prohibiting interest are not real. One is that governments would have no money to prosecute a war even in self-defence, nor be able to prepare for war when it is seen to be inevitable. But this, really, is not so: there is nothing to prevent them from borrowing money from their subjects. If people attach any value to national freedom, they should be ready to make sacrifices in defending it. This would be patriotism indeed—to lend money to one's country in times of national danger without thought of interest: to lend money on interest is nothing less than selfish exploitation, by capitalists, of crucial national emergency and it is, for them, a way of getting richer while others are pouring out their life blood on the battle-field. When patriotism rises to this noble conception it would have a healthy effect on international relations as well as national economy. Wars would cease to be resorted to except when they are really unavoidable; and the fact that they would be fought with money free of interest would mean less burdensome consequences for the generations coming after.

It might be asked: if it is made illegal to raise money on interest, what is a man to do who can not start on any useful career without being allowed to have recourse to this method of raising money in times of need? This is a sensible question, and no economic system need be taken into consideration at all if it does not solve this difficulty. The economic system envisaged by Islam, however, has a solution for this problem better by far than the one offered by the system now in practice. According to the Islamic principle it is the duty of the state to see that every person capable of bearing his own burden is given a decent start in life so that he should become an earning member of the body politic instead of being a burden. The Islamic state, out of a fund for the purpose, is free to give this help either as a loan without interest or as a subsidy. This fund comes to the

national exchequer in the form of Zakat paid by capitalists. It is a tax levied on capital and hoardings. It varies in the case of different commodities but generally speaking it may be understood to amount to ½ per cent.

Money realised through Zakat is required to be spent on the poor and needy alone: it cannot be diverted to any other channels. In the economic order which prevails to-day, a person who happens to be destitute through no fault of his own, has serious difficulty in raising money even on interest. Those who can give no surety in some form or other cannot avail themselves of this way of getting a start: they for ever remain a drag upon society. And out of those who do succeed in raising a loan, not many can rise to positions of real economic independence, however small. The interest they have to pay always keeps them down. But in the Islamic system, no one willing to work is left without the means of setting his hand to some useful occupation.

Those who are unfit for work of any kind have also to be maintained by the state and expenditure on this item, too, is met with from the Zakat fund.

This fund can also be drawn upon for the purpose of creating suitable openings for persons of exceptional ability who, through their own means, cannot put themselves in positions where they can serve their country best. The Islamic system thus ensures that all the talent to be found in the body politic is utilised to the full.

Another use of far-reaching benefit to which the Zakat fund can be turned is to provide those facilities for the poorer classes which constitute the fundamental rights of man in the country of his birth—medical facilities, for instance, and education, better housing and a healty and clean environment. Free medical treatment can be made available for those who cannot afford to pay for it. In a country where Zakat is properly levied, the poorer classes can be provided with free education of a standard and type that is entirely beyond their

means even in those advanced countries where the workman gets the greatest consideration from the state. Besides a uniform standard available for children irrespective of whether or not they show any great aptitude for scholastic attainment, to such of them as may give proof of special promise, financial help can be extended to enable them to pursue their studies further. This help may be given either as a subsidy or as a loan repayable in easy instalments after the person concerned has had a chance to establish himself in life.

Zakat literally means purification, the implication being that the portion of our wealth which we give away as Zakat purifies that which is left with us and makes it fit for our use. The meaning here is clear that our standard for evaluating the comparative part played by Capital and Labour in the production of wealth, is defective, and that a portion of the proceeds that rightfully belongs to Labour is unwittingly appropriated by capital, and that the capitalist should take steps to redress this injury to the interests of the working classes. For those who are entitled to benefit by it, Zakat, therefore, is not charity: it is what is due to them by right. That is why the Islamic law strictly forbids the capitalist to hand over Zakat directly to those who under the provisions of the law are entitled to receive it. Zakat must be paid to the state and the sum realised by the state must then be spent for the benefit of the poor. By this Islam shows a delicate regard for the feelings of those whom it seeks to help. It saves their spirit of independence from being beholden to any individual.

It may also be mentioned here that succession to property is not determined in Islam by primogeniture. All the sons and daughters of the deceased as well as wife or husband, as the case may be, and his or her father and mother, have a share.

It would be perceived from the foregoing paragraphs that Islam ensures a far better distribution of wealth than is possible under the system now in

vogue with which Christianity stands identified, or, at any rate, which Christianity does not know how to improve. The vague generalities of the Sermon on the Mount are powerless here. Had they been of any practical value, the economic theories of Karl Marx would not have come to be written in letters of fire and blood across the maps of Europe and America.

Now let us take into consideration the sex question. On this point, too, the teachings of Church Christanity fail to cope with the problems we have to solve in order to put sex relationships on a rational and workable basis. For long centuries the Christian Church insisted on repression of the sex desire. Priests were forbidden to marry. Later on this position was abandoned, but the words of Jesus and the teachings of St. Paul still stand, as does also the stark fact of the example set by Jesus himself.

Islam, on the contrary, does not seek to repress any life-instinct. A balanced life, giving proper play to the natural urges inborn in man, is aimed at in Islam. On the sex question the Islamic view is simple, clear-cut, sane and healthy. The sex desire is a perfectly normal thing. In itself it involves no imperfections nor impurity of any kind. Sin comes in when gratification is sought in manners characteristic of animals on a lower plane of life. Promiscuous sex relations are therefore ruled out. Polyandry is ruled out because woman, physiologically, is so constituted that she can bear offspring to only one man at a time, and to bear offspring is, undoubtedly, the primary purpose of sex. The male, on the other hand, can attend to more than one females. Besides, there are circumstances which force a man to have more wives than one—when the first wife is barren or falls a victim to some incurable serious malady, when too many war widows are left adrift in society, or when there are more women in the population of a country than there are men.

Marriage in Islam is a civil contract, on a permanent basis. But it is not a trap with a way in but

no exit. The partnership can be dissolved, but that act is the most displeasing to God of all permissible things. It is not to be resorted to except in the very last resort. Marriage isentered into after serious and mature consideration. The advice of parents or guardian is given due weight, but the youngman or woman has the final right of approval without which no marriage can be forced upon a party by the parents or guardian. The intending couple is encouraged to view each other before coming to the final decision, but unrestricted intermixing of the sexes in daily social intercourse is not permitted. The home is considered to be the proper sphere of activity for woman. She has the all important task in her hands of bringing up the coming generation, due to which fact her own education and upbringing follows different lines from those necessary in the case of the future bread-winner of the family.

The Islamic system of seclusion of woman has come in for a good deal of adverse criticism on the ground that it interferes with the development of a healthy mind in a healthy body. But this criticism is altogether beside the point as far as the injunctions of Islam are concerned. Islam does not deny healthy physical exercise to the female sex, nor does it seek to impose restrictions on her mental development. It only lays down that whatever form of exercise she chooses for herself, and whatever course of studies she decides to pursue, she should do so without coming into free contact with the opposite sex. Free intermingling of the sexes is the only avenue through which sexual immorality assails human society by playing upon the sexual urge so strong in man and woman. The most sensible and the most effective way to guard against sin is to close the avenues of this temptation.

As a matter of fact modern criticism against Islam on the point of the seclusion of woman proceeds from the misunderstanding that the rigid *purdah* system in vouge in Muslim countries forms part of Islam. It should be clearly grasped that it does

not; Islam does not confine women like prisoners to the four walls of the house: they are free to go out for exercise, for education or for transacting any business they may be called upon to attend to. But when they go out they must be clad in a manner so as to conceal in a loose-fitting garment the outlines of their figure, and they must avoid free contact with members of the opposite sex. Criticism of this principle proceeds really from a craving for the spice of sex appeal in the daily social intercourse. To show that this is no wild allegation it is only necessary to draw attention to the fact that the real joy of dancing lies in dancing with the opposite sex.

As for the charge that polygamy is immoral, it requires a fuller treatment of the point than can be managed in this article. For the present suffice it to say that polygamy is as moral as monogamy. For, whatever element there is in monogamy which sanctifies the sex relationship, it can be shown that it is present in polygamy too.

It is often said that man, psychologically, can love only one woman, and love being the element which sanctifies marriage, it is immortal to have sex relations with more than one woman even on the basis of regular marriage. But love is not really the element which sanctifies marriage, and the point can be established very easily. Take the case of a man already married. Suppose he falls in love with another woman, as yet unmarried, who returns his love. Now love being present in the case in ample degree, would it be right and proper for the two to enter into sex relations? Needless to say that society does not think it would, which is a tacit admission of the fact that, according to the un-enunciated principle holding sway over the social mind of man, love by itself is not enough to sanctify marriage.

(To be concluded)

MUHAMMAD, THE MESSENGER OF PEACE*

Of recent years communal relations have become so tense that in their political and economic strife various communities do not spare even the religious reformers and leaders of one another. The result is that not only have religious relations become strained, but social relations have also suffered a great deal. There were people who indulged in writing scurrilous books like *Rangila Rasul* against the Holy Prophet Muhammad (peace be on him). The consequence is that all efforts of the great leaders of India for Hindu-Muslim unity have proved ineffectual. The Unity which was a phase of the non-cooperation movement of Mr. Gandhi in the early days soon gave way under the strain and the inter-communal relations in India became worse then before.

It was at this juncture that Hazrat Mirza Bashiruddin Mahmud Ahmad, the blessed leader of the Ahmadiyya Community, came forward with his solution of the problem. He initiated this Movement by means of which we invite members of other communities to express their views on the life and work of the Holy Prophet Muhammad (peace be on him)—leader and a true guide in matters both religious and temporal. There may be some who can find nothing but faults in this Holy Life. But certainly there are others,—and I am sure they are more numerous,—who are prepared to acknowledge the brilliance of the character of our Holy Prophet (peace be on him). When the Musalmans, said the blessed leader of the Ahmadiyya community, are assured that there are fair minded people in other communities too, they would have better feelings and more respect for them, helping thus the growth of better commual relations in the country.

*Text of speech delivered by Mr. Muzaffaruddin Chowdhury, B.A., General Secretary, the Bengal Provincial Ahmadiyya Association, on the occasion of the last Inter-Communal Amity Conference held on the 11th December 1938, in the Jagannath College Hall, Dacca.

It is now more than ten years since this Movement was started, meetings being held all our India and abroad, and it is gratifying to note that this Prophet Day Movement is getting more and more popular. In Dacca the Movement was first inaugurated by our respected Amir K. B. Maulvi Abul Hasham Khan Chowdhury, M.A., B.T., in 1933. Through his genuine efforts and the active co-operation of many of the enlightened persons in Dacca it has been doing yeoman service in bringing about good-will and better understanding among the communities.

(2)

Having spoken thus far about the history of the Movement which aims at Inter-Communal peace and amity I would now say a few words about the Master Prophet Muhammad (peace be on him) as a Messenger of Peace.

The teachings of the Master Prophet Muhammad (peace be on him) did not only suit the requirements of the people of Arabia about 1,300 years ago but they are even now conducive to the healthy progress of a nation and a country. He was a harbinger of peace not only for the people of Arabia but also for the people at large. He was sent to the world as a blessing for the whole world—رحمة للعالمين—a blessing for the Black and the White, for the East and West.

Strifes and animosities which harass the world are chiefly due to :--

(1) Religious differences and intolerance.

(2) Economic struggle.

(3) Political causes.

(4) Social consideration.

(1) The teachings of the Master Prophet (peace be on him) with regard to religious strife are clear

and comprehensive. Acceptance of his teachings in this regard would completely remove the cause of religious strife and usher in a new era of harmony, peace and good-will in the world of religion. He teaches from the Holy Quran :— وان من امة الا خلا فيها نذير

(*a*) There has been no people without a warner among them (*Fatir, Ruku' 3*).

و لقد بعثنا في كل امة رسولا ان اعبدو الله واجتنبوا الطاغوت ۔

(*b*) And verily We have raised in every nation a messenger proclaiming—Serve one true God and shun false deities (*Nahl, Ruku'* 5).

و لقد ارسلنا رسلا من قبلك منهم من قصصنا عليك و منهم من لم نقصص عليك ۔

(*c*) " Verily We sent many prophets before thee—Some of whom We have mentioned in the Quran and some others We have not." (*Momin, Ruku' 8*).

Further the Master Prophet urges that his true follower should make no distinction among them :—

قولوا امنا بالله و ما انزل الينا و ما انزل الى ابراهيم و اسمعيل و اسحاق و يعقوب والاسباط ۔ و ما اوتى موسى و عيسى و ما اوتى النبيين من ربهم ۔ لا نفرق بين احد منهم و نحن له مسلمون ۔

(*d*) (O, Ye Moslem) " say, We believe in Allah and in that which has been revealed to us, and in that which was revealed to Abraham, and Ishmail, and Issac and Jacob and the tribes ; and that which was given to Moses and Jesus, *and (also) in that which was given to the Prophets from their Lord ; we do not make any distinctions between any of them and to Him do we submit.*" Thus the Holy Prophet Muhammad (peace be on him) makes it imperative for his followers to believe in all the Prophets of God. A Moslem cannot be Moslem unless he believes in all the divine

messengers along with the Holy Prophet Muhammad (peace be on him) (*Baqra, Ruku' 6*).

I would therefore make a generous appeal to the followers of all religions to recognize this fundamental unity of all religions and pay homage to the great founders of all faiths who were the common benefactors of the human race, and thus make an end of all religious dissensions and discords. Let peace reign supreme again in the religious world.

Islam being a religion of practice, it has for its adherents teachings as to how best they could bring home to the nations of all ages its message of peace. It strictly prohibits compulsion and advocates complete freedom of conscience in matters of faith.

(*e*) لا اكراه في الدين " There is no compulsion in religion " (*Baqra, Ruku' 34*).

ادع الى السبيل ربك بالحكمة والموعظة الحسنة و جادلهم بالتى هى احسن -

(*f*) " Call to the way of your Lord with wisdom and courteous exhortations and have discussion with them in the best manner ", (*Nahl 16*).

This strikes at the root of all aspersions hurled upon the teachings of the Master Prophet Muhammad (peace be on him) that Islam was preached at the point of the sword.

True indeed that the Master Prophet (peace be on him) recognizes war. But he does so to establish peace in the country. If we go through the pages of the Holy Quran which embodies in it his teachings we find that he (peace be on him) permits the Moslems to wage war only in :—

(1) Self defence ;

(2) When a treaty or pact solemnly signed is violated ;

(3) When the Moslems living under a non-Muslim state are oppressed and persecuted ;

(4) When the peace of the land is disturbed, and mischief mongers begin to commit murders, indulge in plunder and want to pull down places of worship.

No one would deny that war under these circumstances is necessary for the establishment of peace.

Nothing is so repugnant and so counter to the teachings of the Master Prophet Muhammad as idolatry. Yet, in order to promote tolerance and establish peace, he enjoins upon the Muslims to refrain from abusing even the idols :—

لا تسبوا الذين يدعون من دون الله فيسبوا الله عدواً بغير علم-

(g) " Abuse not the idols of the idolators, for, if ye do it, they will abuse your God in return, as they know not your God " (*An'am 13*).

History reveals how stoutly the Holy Prophet (peace be on him) defended the rights and privileges of those of other religions :—

" In the sixth year of the Hegira, the Prophet granted to the monks of the Monastery of St. Catherine, near mount Sinai, and to all Christians, a charter, which is a monument of enlightened tolerance. By it the Prophet secured to the Christians important privileges and immunities, and the Muslims were prohibited under severe penalties from violating and abusing what was therein ordered. In this charter the Prophet himself undertook and enjoined on his followers, to protect the Christians, to guard them from all injuries and to defend their churches, and the residences of their priests. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric ; no Christian was to be forced to reject his religion ; no monk was to be expelled from his monastery ; no pilgrim was to be

detained from his pilgrimage ; nor were the Christian Churches to be pulled down for building mosques or houses for the Moslems. Christian women married to Moslems were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Moslems were to assist them". (*Spirit of Islam*).

Many more verdicts can be cited to show how, inspired by the sublime motive for establishing peace, the Master Prophet Muhammad (peace be on him) displayed a spirit of tolerance towards the followers of other faiths.

Gentlemen ! Considering the time at my disposal I can hardly go into details of the other three factors. I should therefore confine myself to short reference with regard to them.

II. The present economic struggle is due to the lack of proper distribution of wealth. Under the economic system as provided for in the teachings of the Master Prophet (peace be on him) there can be an even and just distribution of wealth, and

(*a*) the Islamic law of inheritance,

(*b*) the institution of Zakat, and

(*c*) the prohibition of interest, can be cited as some of the chief methods that can solve the problem of class war.

III. Unrest on account of political reasons is not less important and for the present I can refer only to the teaching of the Master Prophet (peace be on him) with regard to the settlement of international disputes.

و ان طائفتن من المومنين اقتتلو فاصلحو بينهما - فان بغت احدا هما على الاخرى فقاتلو التى تبغى حتى تفيء الى امر الله - فان فاءت فاصلحوا بينهما بالعدل واقسطوا ان الله يحب المقسطين -

"If two Muslim nations fall out, make peace between them (*i.e.*, other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just rights). But if one of them still persists in attacking the other (and does not accept the award of the League of Nations) then all must fight the former till it submits to the command of Allah (*i.e*, till it is willing to abide by an equitable settlement) and when it so submits, make peace between them and act with justice and equity, for God loves the just" (*Hojorat 1*).

This verse lays down the following principles for the maintenance of international peace:—

"As soon as there are indications of disagreement between two nations, the other nations, instead of taking side with one or the other of them, should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the disputes will be amicably settled. But if one of them refuses to submit to the League, or having submitted, refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority". (*The Ahmadiyyat or The True Islam*).

If a League of Nations in this age were established on these lines, international peace could be secured at once.

IV. With regard to the social aspect I may refer to his teachings in connection with women when he said:—استوصوا بانساء خيراً -

(*a*) "Remember that I enjoin upon you to deal kindly by women".

لا يكره مومن مومنة ان كره منها خلقاً رضى منها آخر -

(*b*) "A husband should not hate his wife If he dislikes one thing in her, there must be some good things in her which he likes". Elsewhere the Master Prophet (peace be on him) said:—

(*c*) "A husband must clothe his wife as he clothes himself and feed her as he feeds himself, and should not abuse her nor live away from her."

(*d*) "It is not permissible to a man to spend the whole of his time in worship or other pursuits and thus to neglect his wife. He must set apart a portion of his time for his wife."

(*e*) خيارکم خيارکم لاهله "The best of you are those who treat their wives best."

(*f*) On the other hand a woman is told to obey her husband, to guard his property and his honour, and to look after and bring up the children.

Similarly we find in the Holy Quran teachings in details with regard to all other social connections—teachings which impart joy to these relationships and make home life blissful and happy.

May Allah pour forth His best blessings, upon the Master Prophet Muhammad (peace be on him).

REVIEWS

Creeds in Conflict, *by Leslie Belton, Deut, London. 6s.*

One learns from a note on the dust cover of this book that its author has been editor of *The Inquirer* since 1932. The book, therefore, though not characterised by a critical spirit of inquiry, seems to have been designed to help the general reader to grasp certain salient features of the religious thought movements intent on securing a footing in Great Britain. "Its accent, in respect to time, is on the word 'contemporary', in respect to place, on the British Isles, and more particularly England."

After one has gone through its pages the dominant impressions on one's mind are three: (1) that most orthodox forms of Christian doctrine and belief represent faiths "which linger on past their day of serving some useful purpose; they are survivals into this modern age of thought-patterns we no longer use," to which type belonged the puritanical, evangelical faith that was held by the author's father; (2) that the writer, to a certain extent, any way, is rather well impressed by spiritualism, and the so-called esoteric cults, too, exercise a kind of facination; and (3) that speaking in general, he is not fully satisfied with any of the well-known forms of religion so as completely to identify himself with it That he is inclined to believe there may be something in spiritualism and magic, is not to say anything that detracts from the usefulness of his book. The open mind he maintains rather qualifies him for helpful inquiry. Moreover, his attitude towards spiritualism, to describe it more accurately, is that there does seem to be a case deserving of serious study on the part of scientists.

With regard to the frame of mind in which one should approach unfamiliar points of view, Mr. Belton lays down an excellent principle. "To treat every modern prophet and every contemporary gospel with summary and indiscriminate disapproval is to be guilty of religious snobishness, and is to forget, moreover, how lowly, and to its contemporaries how strange, was the beginning of many a religious movement which in our own day has become socially and intellectually respectable. Even of Jesus it was said that he was 'beside Himself'." But this attitude of giving an attentive hearing is spoiled sometimes by sarcasm not quite in keeping with his avowed method of approach. The passage on the Ahmadiyya Movement on Islam is a case in point.

This portion of the book, on page 161, contains a mistake in point of fact. It is not correct to say that after the death of the founder of this movement in 1908, his lineal descendants have presided over it. The first successor of the founder, Hazrat Maulvi Noor-ud-Din, was not a descendant of Prophet Ahmad, nor in any way related to him except as a disciple. The mantle of succession falls on the best man in the movement by the choice of all. The present leader of the Movement, indeed, has the honour of being the Promised Messiah's son ; but kinship with the founder, in the organisation of the Movement, is neither a necessary qualification for nor bar to succession.

The real interest of *Creeds in Conflict* lies in its last two chapters : in its treatment of the Bid for Fellowship, and its reading of the Sign Posts Towards the Future. In view of the importance of these themes we propose to write a separate article in some subsequent issue.

Taassorat-e-Qadian (Impressions of Qadian, Urdu) *Compiled by Malik Fazal Hussain, 6 annas.*

Qadian, in the beginning of the nineteenth century, was a small village like thousands and thousands of other villages in India, obscure and insignificant in every respect. True, that since the days of the Emperor Babar it had been the seat of a well-known family of Barlas Mughals ; and true also that with the decline of the central authority at Delhi it had risen to be the seat of an independent principality, well governed and powerful in its sphere. But the fortunes of the Qadian Mughals were eclipsed by the rise of Sikh power in the Punjab, and sharing the fate of the family of which it was the historical seat, Qadian too sank into oblivion. At the dawn of the nineteenth century, if anybody had predicted that within a short period, as time goes in the history of nations, the ruined village will open a new page in its history and become an object, not of mere curiosity as a piece of archæological remains but of intelligent interest, as the centre of a new power, a new Light and a new life, to people all over India and as far as abroad as England and America and the frozen wilds of Central Turkistan, that man would have been greeted with an outburst of scornful laughter.

Yet, this exactly was the prophecy made by Prophet Ahmad, the founder of the Ahmadiyya Movement. In *Boraheini-Ahmadiyya*, his first work, he published a revelation he had received from God Almighty, the Arabic words of which are :

يا تون من كل فج عميق
ويا تيك من كل فج عميق

i.e., "People would come to see you from distant, far off and remote places."

No one who cares to go through the pages of *Taassorat-e-Qadian*, can escape the conviction, if at all he maintains an open mind free from prejudice, that this prophecy has literally come true in a most remarkable and striking manner.

To the Ahmadiyya public Malik Fazal Hussain is already well-known, some of his previous books having had good sales not only among Ahmadies alone but among non-Ahmadies as well, notably his book *Hindu Raj ke Mansube*, which was eagerly translated into a number of Indian languages. The talent which lay behind the success attained by that book is even more strikingly revealed in the pages of *Taassorat-e-Qadian*. The impressions which the compiler has pieced together into a beautiful, graphic and living picture are the impressions about the founder of the Ahmadiyya Movement, about Qadian which is the centre of this Movement and about the atmosphere which characterises this centre of men of different climes and countries, of different creeds and faiths,—of men famous in many walks of life in India, including not a few of international fame—men who came to Qadian with different aims and motives, but who, nevertheless, were all so deeply impressed as thenceforth to have a feeling of reverential awe towards the founder of this Movement and real respect for the new world force which this movement signifies, small though it seems as yet when measured according to worldly standards. One of these gentlemen is the father of Maulana Zafar Ali Khan of *The Zamindar*, and those who know with what vehement bitterness M. Zafar Ali opposes the Ahmadiyya Movement would note with surprise the great respect in which Maulana Zafar Ali's father held the founder of the Movement. The impressions of Samuel M. Zwemer, Dr. Kraemer and Dr. Walter, all three famous in the Christian Missionary sphere, are also to be found in this collection which makes absorbing reading, full of personal touch, simple yet forceful in style and scrupulously true to facts.

The Muslim Sunrise, *Organ of the Ahmadiyya Muslim Mission in the U.S.A., quarterly, January 1939.*

Edited by Sufi M. R. Bengali, this journal is doing excellent work in the United States. The number under review follows its well conceived usual plan with regard to contents: Some verses from the Holy Quran, bearing on some questions of the moment or some present need; a page devoted to a few selected *Ahadis*; excerpts from the writings of the Promised Massiah; the main article, this time, on "What the Holy Prophet Muhammad Did"; and notes comments on points of topical interest.

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نحمدہٗ ونصلی علی رسولہ الکریم

THE PSYCHOLOGY OF THE COWARD

[This talk was broadcast from Lahore sometime ago. We are able to reproduce it through the courtesy of the A. I. R., and we do so for its evident moral and religious interest.

—*Ed.*]

I.

Long ago the great Aristotle laid down the rule that every moral quality was a mean between two extremes. According to this rule, what is called modesty, for instance, is a mean between shamelessness and bashfulness. What is called righteous indignation is a mean between malice and envy. And what is called friendliness is a mean between quarrelsomeness and flattery. The extremes in these definitions are all bad. Only the mean is good. The extremes stand for an *excess* or *defect* of a given moral quality, the mean for a *balance* between the two.

This method of defining moral qualities is of much practical importance. To this, we need only add that what is true of moral *qualities* is also and equally true of moral *character*. Just as a given moral quality stands between two extremes both of which are bad, so does moral character of a given type stand between two extremes both of which are dishonourable.

The question is, where can we place the coward in this scheme of means and extremes? The question is easily answered. Cowardice is one extreme and rashness or foolhardiness is another. The one is a defect and the other an excess of the mean quality—courage. The coward, therefore,—the person who is faint-hearted, weak and hesitant—is one who has too little of courage. He is opposed to the foolhardy—the person who is rash, reckless and stupid—who has, as it were, too much of courage. The coward, therefore, is one of two extremes both of which are bad. Between them stands the courageous type, the type which truly dares.

We have all heard of the good old counsel: Look before you leap. This is what a person who is strong and sensible would always do. Such a person would not hesitate to leap, if leap he must. But he would always look before he leaps. Often he would turn away, but only to take a better leap. This is the courageous person. The foolhardy would leap without looking. He is a person who is fond of violent action and of the spice of danger. He may be strong, but he is not sensible. He lacks imagination and suffers from a defect in the normal and natural instinct of fear. And the Coward? The coward looks and looks but does not leap. He looks in order to tell us how dangerous and difficult the leap might prove. And if he ever does leap, it is because he is hurled down by something worse than a leap.

Such then is the Coward.

But let us make no mistakes. Let us distinguish the coward from the neurotic who suffers from morbid and abnormal fears, from fixed ideas, from obsessions of one kind or another. Such fears, we ought to remember, appear in some individuals as quite specific symptoms. They can nearly always be traced to specific causes, to determinate experiences of fear belonging to one's childhood—experiences which, since, have been suppressed but not subdued and which,

therefore, continue to influence the adult. A person may be afraid of being left alone in a closed room, of being caught unawares from behind, of splashing water and so on. Specific fears of this kind can always be traced to unpleasant juvenile experiences and can be got rid of as soon as they have been so traced. Those who suffer from symptoms of this kind may not be cowards. They may be courageous persons and apart from these symptoms may actually show not cowardice but courage. The coward, therefore, is not the neurotic who suffers from fears of a morbid kind, fears which, but for accidents in his life and training, he might not have acquired at all. The coward is a type of character which endures through an individual's life and which expresses itself through habits and handicaps peculiar to that type.

II.

The coward being what he is, the next question is. How can we identify him in ordinary life? How can we recognise him? What are the general handicaps which distinguish him?

First of all, then, we may identify the coward by his lack of stable convictions. Convictions, as everybody knows, are beliefs founded on long and tested experience. What is called the courage of one's convictions is the courage to hold and respect beliefs which have been thus acquired. The coward does not have the courage of his convictions, if only because he *has* no convictions. Such beliefs as he does have are short-lived. They go away as quickly as they come. They may be held very violently for a time but they do not live long. They may be induced by any chance, event or by any deep-voiced and shallow-brained orator. The coward gathers these beliefs from others while the others sit and talk, or he gathers them from a desultory reading of fancied authorities. The coward is afraied to think and to observe. He is afraid to know himself and his capacities. He is afraid to know those whom he trusts. He does not, therefore,

really know what he himself believes. No doubt, he often pretends to have convictions, and to know what he believes, but the fact that he often brags about them gives him away.

Secondly, we may identify the coward by his want of breadth, by the narrowness of his outlook. We all know what breadth of outlook is. We recognise it and admire it when we see it. We could all have very much more of it than we have already. The coward has very little of it. His intolerance is evidence of the coward's want of breadth. He is afraid of finding and facing the other side. The fanatic who hates to hear other opinions is a coward. The cynic who hates all opinion is also a coward. It takes courage to hear others tell us of beliefs we have never entertained, particularly beliefs which conflict with our own. The coward when he hears of beliefs held by other people decides that something decided must be done to those beliefs, or, better still, to those who hold those beliefs.

Thirdly, the coward lacks the important quality of steadfastness. Now and again the truth forces itself upon him and he even goes out to own it. But soon he re-traces his steps. Or, he oscillates between one belief and another. He believes one thing to-day and another thing to-morrow. He is easily dissatisfied and cannot endure situations for more than short periods of time. He is not the kind of person who has a determinate goal in sight and who works for that goal, headed always in that direction. He strays often from the straight path, making experiments on the way. For want of steadfastness the coward can never be a leader. But no more can he prove a dependable follower. To be faint-hearted or even to be hypocritical is but a next step to being cowardly—qualities which are as bad in a follower as they are in a leader.

Fourthly, and finally, what the coward lacks is faith. I said that the coward lacks convictions. Was that any different from saying that he lacks faith ? It was. For a man of faith is not the same as a man of

convictions. A man of convictions is one who believes in what he has observed and experienced. A man of faith is one who believes in what he has reason to hope for. Faith of this kind makes for courage, want of it for cowardice.

We may, therefore, easily identify the coward. He is a man without convictions, without breadth, without steadfastness and without faith.

III.

I should now turn to the question: How is a coward made and how is a coward cured?

As everybody knows every individual character, and so every individual type of character, is a complex of heredity and environment. Partly, therefore, the coward has his roots in the past, in the experience of his family and in the experience of the race to which he belongs. Partly, he has his roots in the present, in the experiences which he owes to his occupation, the society in which he lives and the leadership which he enjoys and so on. But as family and racial experiences themselves largely depend on the environmental conditions which gave rise to them, to the influences to which the family were exposed, the occupations which they held, the factor of heredity may itself be reduced to environment, in the long run.

I will return to the point presently. Let me only say that the coward has his roots in the character of his race, in the character his family and in the training which he has received or which he may have given himself. The racial back-ground, the family traditions and the faulty training between them make a coward a coward.

Now, how is a coward cured? To begin with training, one cannot stress too much the fact that small acts of courage which individuals may perform under the spur of their elders or their leaders, prove potent

builders of courage, and cures for cowardice. Equally may those small acts of courage—the use of the right amount of daring on the right occasion—to which the individual may help himself by special endeavour, pave the way for larger and more frequent acts of courage, and ultimately even uproot all cowardice out of him. But this is rare and the influence of the family and that of the race stand in the way. Family influence is due to family occupations, and to counteract the effect of cowardly occupations, the only thing to do is to choose new occupations. A family long used, for instance, to settled urban life, to living in the protection of large and organised populations and under the amenities of modern city life may easily become cowardly. Individuals born in such a family would tend to play always for safety. They would tend to lose all courage, particularly all physical courage. They would tend to lose the capacity which normal human beings have or ought to have to look after themselves, to protect them, if need be, by their own limbs. For such individuals there is nothing to do but to change their calling, to pass on to occupations which involve some physical risk and which often throw individuals, as it were, upon themselves.

Influence of the race when it is bad takes about as long, perhaps longer, to rid than it takes to build. But under the influence of inspiring leadership a race may suddenly turn a new leaf in its life. Examples of such metamorphosis are not unknown, and their existence shows that racial influences on individual character or long-standing racial characteristics themselves are not quite so unalterable as many people suppose. The best example of the metamorphosis of the character of a race under inspiring leadership is that of the early Israel who had become so degraded under the cruel reign of the Pharaoh, and who were raised to dignity and daring by the magic influence of a single leader—Moses. The Israel at the time had become so cowardly that during the exodus, when they had all but escaped the cruel hold of their tyrant, they were willing to give up their saviour, Moses, and to return to the

Pharaoh and continue to suffer under him the same cruelties which they had suffered for so long already. Braced up, however, by Moses they crossed over and founded a kingdom of their own and showed kingly qualities. This leadership which taught them to take a life for a life, an eye for an eye, a tooth for a tooth, and so on, brought about a sudden change in the outlook of a cowardly race. The change of outlook made for a change of occupation and a change of environment. And this made for a change of character. The Israel were no longer cowards. But now the life to which they now became used led them on to the other extreme. A cowardly race became a blood-thirsty race, so that yet another kind of leadership was called forth to steady their passions for revenge and cruelty. This leadership of course was provided by Christ who taught forgiveness on all occasions and the method of non-resistance.

Heredity, therefore, is persistent. But over long periods of time, even heredity may alter and coupled with a proper environment it may easily turn cowardly persons into courageous. For ordinary persons who are capable of self-training the thing to do is to look for their opportunities, and to perform small acts of courage whenever they can. The small acts of courage may mount and change the coward into something better. For parents who care for training the young, the thing to do is to provide for situations and opportunities which call for the qualities of daring and endurance. For families which care for the future of their offspring the thing to do is to alter or at least to vary their occupations, to abjure safe occupations and to go in for risky ones.

THE MIGHTY HOUR

Give heed to the voice from the heavens :
" The Messiah has come ! the Messiah has come ! "
Listen also to the words of the earth :
" The Leader of the age is here !"
From the heavens doth come a shower of mighty signs, and the earth
Declares that now is the appointed time.
For me the two bear witness, and cry aloud
As a restless wind that won't be stilled.

The Mighty Hour is the title of a book written by Arthur S. Maxwell, published recently by the Stanborough Press, Ltd., Watford, Herts. I give here a few quotations from this important publication to show that the present age is crying for the advent of the Messiah.

" Like Israel at Sinai this modern world of ours has made new gods for itself to worship.....man has succumbed to the temptation to worship the works of his own hands, and to ignore the One from whom all inspiration for achievement proceeds. Indeed, under the strain and stress of modern life, induced to no small degree by the very enlightenment that has come to the world during recent years, the thought of God has utterly vanished from the minds of multitudes. Of such it would be true to say that, 'God is not in all their thoughts.' And in His place other deities have been erected amid the frenzied acclamation: ' These be thy Gods, O Israel.'

" Chief among these is the god of gold.....In every age he has had his faithful devotees. Avarice has always brought a large following to worship at his shrine. But, to-day, almost all the world bows down in homage.....

"Shorn of their veneer of benevolence, however, these great national gambles merely give further indication of the general trend towards the shrine of Mammon.....

"Allied to the lure of sweepstakes is the betting evil, ever present, but taking on rapidly widening dimensions .....It is the greed of gain, the longing for money without labour, that make dog-racing and horse-racing so popular to day. Yet gambling, like Mammon, is a god of sorrow. It has ruined countless homes. Every day it raises false hopes of fortune in thousands of hearts only to dash them pitilessly to the ground. It saps vitality, spoils love for honest toil, and breeds dissatisfaction, discouragement, and despair."

"Another deity of the modern world is the god of pleasure.....In most countries to-day the uppermost thought in the minds of the populace is 'sport.' The daily conversation of millions is concerned chiefly with nothing more elevating than the conflicts of rival football teams, the possible issue of a cricket match, the result of a boxing contest, the latest racing tips, or the rise of some new star in the tennis, theatre, or cinema heavens.....

"This gazing and gambling upon the fierce contests of highly-paid professionals, this wild orgy of pleasure-seeking that seems to have captured our modern world, is ominously reminiscent of the scenes connected with the gladiatorial combats in the Roman Coliseum. And it should not be forgotten that the decay of the Roman Empire began when the people, ignoring the stern times in which they were living, cried to the Emperor: 'Give us bread and circuses!' Civilisation might well ask itself to-day if it is not witnessing a repetition of history."

"An American writer says: 'There are multitudes of people in the United States who see moving pictures every day: hundreds of thousands of working girls and school children who see moving pictures every noon and night. There are literally millions of children in our great centres who know nothing of ove, work, home life, business, politics, nature, or

anything else save what the movies have to tell them.'

"Through almost every performance there runs a 'sex element', a leaven of licentiousness, which pervades and spoils the whole."

"Music also has been affected, resulting in the horrible distortion known as Jazz..... The 'music' in almost any respectable parlour would give the alienist material for a whole survey of the degeneracy of modern taste The dance has been similarly influenced.

The old folk dances are far too tame for modern young people. They have been changed to suit the passions of the times, bringing the participants into such attitudes that their grandmothers, could they see them, would blush for shame."

"Upon the altar of the pleasure god many costly libations are offered. In Britain alone, despite the hard times and unemployment, £260,000,000 a year is spent on alcoholic liquors, as against £80,000,000 for bread and £70,000,000 for milk .....

"Hundreds of millions expended annually with no return save broken homes, spoiled lives, and crowded prisons. Could folly be carried further? Why is it tolerated? There is only one answer. The people want it. The craving for drink must be satisfied. The god of pleasure must have his due.

"The incense at his shrine is supplied by the tobacco fumes of a thousand million smokers. No reason supports this incredible absurdity that blows more money away in smoke year by year than was consumed in the greatest battles of the war. No good comes of it, only undermining of health and blurring of the mental faculties."

"As it was in the days of Rome, of Pompeii, of Sodom and Gomorrah, so it is to-day. Only nowadays the diabolical deeds that brought fair manhood and womanhood to ruin in those olden times, that dragged cities and nations to destruction, are practised on a world-wide scale. Not openly, everywhere, it is true; but there is no country whither one can flee from them. The corruption has become a world

disease, a cancerous growth upon the home life of this last generation, blighting, maiming, spoiling, wrecking. So widespread is the evil that it can be nothing short of a Satanic plot to plunge the world in ruin and bring the fair edifice of our civilisation crashing about the heads of a disillusioned race."

"We face to-day the greatest crisis in the history of mankind. All the past pales beforet he stupendous issues of this mighty hour.

"Like a mammoth liner, torn from its moorings and rudderless, the world tosses helplessly upon a raging ocean of trouble and distress. Giant waves of passion beat against it, while swift currents of terror and despair carry it ever nearer to the gaunt, cruel rocks that loom through the darkness ahead.

"Though equipped with every modern invention, every comfort of civilisation, every aid to material pleasure, none of these lessens its peril. Strong men mount the bridge and seize the helm in vain. It no longer obeys them. The ship is out of control. At the mercy of winds and waves it drifts on towards destruction.

"Never was mankind in such desperate straits. Though blessed with all the achievements of a veritable golden age, it faces staggering problems that baffle its wisest sons.

"Possessing more wealth than earlier ages ever conceived, it groans under colossal loads of international debt and sees millions crushed by pitiless poverty. Though producing more food than was ever extracted from earth's soil before, it witnesses the tragic spectacle of multitudes starving whilst wheat is burned for lack of purchasers. Though equipped with the finest machinery and able to supply in abundance the needs and comforts of every human being, it beholds countless thousands languishing in enforced idleness, while mines are deserted, factories are silent, mills are closed, and ships lie rotting in every port.

"This appalling stagnation of trade, with its consequent unemployment, distress and starvation, occurring in the midst of the enlightened twentieth century, affords one of the most amazing parodoxes of

all time. Wealth and poverty have been known from history's dawn, but never on the gigantic scale we behold to-day. Never has the world known such accumulations of gold as now lie in the vaults of the national banks of some of the Great Powers; and never was there such widespread destitution.

"Yet no one seems able to bridge the gulf between them. The bankruptcy of human wisdom becomes daily more evident. Conferences are held, but their conclusion leaves a solution as far off as before. No one is willing to give way or to surrender rights and privileges. Each nation, each group of financiers, seeks first to safeguard its own interests. And so the world, leaderless, plunges on in wretchedness and misery to its doom.

"Accentuating the trade paralysis and intensifying the economic blizzard that is blighting and devastating the life of the world is the growing spirit of nationalism. Particularly since the war, every nation, great and small, has become possessed of a new pride in itself. Even in new countries, scarce born, a veritable riot of patriotism has broken out. Everywhere there has been a passionate revival of national histories, national languages, national flags, national ambitions. Tariff barriers have been upreared to provide work for nationals by excluding foreign products. New armies and navies have been created; and countries that cannot balance their normal budgets have shouldered a burden of armaments far beyond their capacity to bear."

"Perilous indeed are the times in which we live. Mighty forces have been unleashed and, like untamed beasts, are stampeding through the earth defying the control of men. Gigantic, world-embracing movements are on foot, some for good, many for evil. Events of the first magnitude follow one another with dazzling rapidity. Everything happens on a huge, unprecedented scale. The pace is terrific.

"Like a car on an ice-bound hill the world is speeding onwards with ever-increasing momentum. Out of control, it skids from side to side. Faster and faster it slides down the precipitous slope towards the

hairpin bend and the yawning chasm beyond. There is frantic steering to avoid the corner, but the car hurtles heedlessly on. Every moment the alarm of the passengers increases. The bend in the road becomes clearer as they rush helplessly towards it. They see that there is hardly one chance in a thousand of averting disaster. Appalling calamity seems inevitable.

"As the jagged edge of the precipice approaches frightened cries rise from the terror-stricken passengers. Even those least easily moved in times of crisis are stirred to utter earnest words of warning.

"Thus from some of the great statesmen, philosophers, financiers, and religious leaders of our time are issuing the most solemn admonitions concerning the perils that confront the world to-day. With one voice they admit that we have reached a turning point in history. Without hesitation they declare that civilisation is in jeopardy and that the immediate future holds the most terrifying possibilities for the whole human race."

"In all generations men have longed for peace and from time to time proposals have been put forward for establishing it upon durable foundations. But never until this mighty hour has all the world with one voice said "Let us beat our swords into ploughshares, and our spears into pruning-hooks, and let us not learn war any more." The great Disarmament Conference must indeed be classed among the most remarkable peace efforts in the world's history. Had it succeeded, as men hoped, it might have postponed war indefinitely and saved the world from insolvency. But the high hopes of its promoters were wrecked almost from the commencement on the old rocks of fear, greed, hatred, and suspicion; and instead of hearing the clang of hammers on the anvils of Geneva beating swords into ploughshares, we have now perforce to witness the sorry spectacle of yet more guns, tanks, shells, battleships, and bombing planes pouring forth from the armament factories of the nations. To this tragedy there can only be one ending, the thought of which may well unnerve the stoutest hearts."

In a recent Encyclical the Pope declared the present crisis to be "perhaps the most serious and widespread since the deluge."

In his address to the bankers of the City of London, Mr. Montague Norman said: "The vast forces of the world, the herd instinct, the desperation of the people who have neither work nor market, have brought about a series of events and a general tendency which appear to me at the present time to be outside the control of any man, of any government, of any country."

In his book *The Way of Recovery*, Sir George Paish, the noted economist, says:—

"The existing situation is without precedent. The distress of all nations which is rapidly growing threatens to bring universal revolution ..... It is not the wreck of a single nation that is involved—it is the wreck of a world. Universal bankruptcy accompanied by universal revolution will place in jeopardy not merely civilisation, but life itself."

It appears God is again saying to a Noah "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Ahmad, the Noah of this age, says:—

"This is no chance happening that a remedy may be found for it. It is by the decree of God that this ruin and desolation has descended upon the earth.

That God who created man and revealed to him the truth of His religion. Verily it does not please Him that man should turn aside to irreligious practices."

Mr. J. L. Garvin, editor of *The Observer*, commenting upon the League's year book of Armaments, says: "There are more soldiers than before the war. There are more powerful and sinister navies now that submarines have become a more general and menacing device. Air power.....has becomes the most terrible instrument of destruction that ever threatened the economic organisation of societies and the lives of civilian masses without regard to age or sex ..... The laboratories are at work. They pursue their researches into the sciences of death and devastation. Fire and

poison are to be rained upon the cities according to the new Apocalypse."

"We saw nothing in the last war", writes Professor Cannon of Harvard University, "that compares with the destruction of industrial cities and massacre which awaits us with the outbreak of a new war."

"We are living," said Mr. H. G. Wells, in an address at the London School of Economics, "in a civilisation which is very rapidly going to pieces..... Just as in the time of Noah, when the flood came, we must build an Ark amid the waste of ruin that is around us."

The times are no doubt like the age of Noah. There is a deluge of destruction all round. There is a universal demand for an Ark. Could a loving God forget His own creatures? No, certainly not. He has sent a Noah and he has already built an Ark. He calls out:

> "A deluge of God's wrath is now at its height. And only those who take refuge in Noah's ark may be saved.
>
> Seek me in truth and sincerity of heart. The good lies only in this. All around prowl beasts of prey and in me alone is to be found the tower of refuge."

FUTURE RELIGION OF MANKIND——II

To sum up the position of Church Christianity: (1) the political influence of the so-called Christian nations in the affairs of Asia is on the wane. After these waves recede from Asia, their pressure upon Africa would automatically weaken. (2) Christian Missions are accustomed to work through their schools and colleges and medical relief, etc., in areas where these facilities are not provided by indigenous administrations. But as backward countries advance in education, they would themselves shoulder these responsibilities. The channels through which missionary influence percolates would thus dry up in time, or pass into national control which, in effect, is anti-Christian in bias as is evident from the difficulties Christian Missionaries are facing in Japan,[1] and by Mr. Gandhi's policy in India with regard to Foreign Missions.[2] (3) Christianity has lost Soviet Russia and Nazi Germany. With regard to Great Britain Dean Inge said sometime ago: "I do not believe that more than 20 per cent. of the people of this country are, in any possible sense of the word, Christians." Fascism, which reigns supreme in Italy, is, according to Mussolini, not merely a political philosophy: it is a religion. Thus we have the spectacle of Christianity being driven from country after country either by political theories which clash with church concepts, or by irreligion. (4) But what is of far greater significance is the fact that an increasing number of scholars of note, who are religiously inclined but gifted with fair, impartial minds and keen intellects, are forced by their studies to repudiate ideas such as the sonship of Jesus and his divinity. Careful study of scriptural

1. "State Shinto and Religion," in *The International Review of Missions* issue of April 1938, and "Facing the Real Facts in Japan," in the *World Dominion* of July, 1938.

2. "Battle for Brotherhood in India, today," in the *World Dominion* of July 1938.

and historical evidence leads them to the conclusion that Jesus did not look upon his teachings as embodying the Final Complete Religion for all mankind for all times in future. They perceive that he did not intend to find any institutional religion at all. They refuse to believe that Jesus is "the Only Saviour," and that all other religions are simply to be dismissed as spurious.

The scales of prejudice and pre-conceived notions, as a matter of fact, are falling off from the eyes of humanity. In the spiritual thought movements swirlling all round us to-day, two facts stand out most conspicuous. However great the trendency toward irreligion, man, being the rational animal he is, cannot live his life on an absolutely unprincipled basis. He must recognise certain standards of conduct. He dare not leave his basic life instincts free to manifest themselves as they are manifested by the lower animals. These instincts are common to man and the animal world: what distinguishes a man from the denizens of the jungle is a self-imposed restraint which he accepts as a principle of conduct. Principles, therefore, man must have, and the more reasonable a principle, the greater the certainty that finally it would become his sheet anchor; while, conversely, the more defective a principle the greater the certainty that sooner or later it is going to be discarded. Secondly man cannot live his life without thinking of some adequate goal towards which to march. Speaking at the Y. M. C. A., Lahore, Prof. H. B. Richardson, General Secretary, All-India Adult Education Conference, said that education was meaningless unless it tackled the greatest problem, the problem, namely, where man came from; what was he doing on earth and where was he going.[1] This attitude of mind, though absent in the case of men of superficial nature with pretentions to a higher culture and a deeper intellect than they really are masters of, it is nevertheless, an attitude of mind that invariably goes hand in hand with real

1. *The Statesman*, Calcutta and Delhi, February 21, 1939.

knowledge and education—more so now than ever before in the history of man.

However, ideals of life and standards of conduct, were greatly influenced formerly by prejudice born of long accepted conventions of thought and modes of living. But the attitude of mind characteristic of this era leaves no convention unchallenged. Only such ideas and ideals, therefore, will find favour with the coming generations as can satisfy the "obstinate questioning" of a healthy and robust intellect: ideologies which stupify or fog the mind, would, with a resolute hand, be brushed aside as dangerous microbes. That Jesus, a mortal man, of woman born, like any ordinary human being in his physical and physiological make up, was son of God in any exclusive sense; that he was divine, though subject to suffering and sickness and death; that he is the only Saviour, and Christianity the only religion from God; that God is "Love," and loves all mankind equally, but withheld His light from His children for countless centuries until He revealed it through Jesus; that Church Christianity (built though it is on an insecure foundation of the four Gospels of practically anonymous authorship, their reliability further reduced because these authors, obviously, did not aim at verbal accuracy, and because their text has been subject to later interference and interpolations) embodies, nevertheless, even in the present mangled form, the final complete religion for all mankind: these ideas are not tenable in the light of reason and common-sense. In the new world now in the making, such doctrines cannot last long.

The modern man, moreover, is pre-eminently practical. He does not accept values if they do not stand the test of practical utility; according to his philosophy, proof of the pudding is in the eating of it—and in nothing else. How is Church Christianity likely to fare when the modern man brings to bear upon its doctrine and teaching, as undoubtedly he is beginning to do, his sharp intellect trained by life-

long habits of scientific investigation and his courage to discard mercilessly whatever he finds to be of no value, or to be devoid of truth ?

The value of Church Christianity to human society, confronted with problems such as we have to face to-day, is very limited and, even at that, extremely doubtful. Christianity has identified itself with institutions which have landed us in chaos—chaos political, social and moral. In international politics the perpetual scourge of man is the race in armaments, with all its horrible concomitants—jealousy, suspicion, hatred, war and bloodshed. In the social sphere the greatest danger lies in the loose standards applied to regulate sex relationships, so that the moral tone of society is getting rotten to the core. The present international and social mess is traceable, respectively, to the slow working but deadly poison of an economic system based on interest and the system of monogamic marriage through courtship.

The poison of interests works on two planes simultaneously, subjecting two vitals of human society to an attack from which there is no defence, firstly because its pressure increases by slow and imperceptible degrees, and secondly because even when it is causing crash after crash the helpless victims seldom realise the true cause of the catastrophe. In the economic sphere it is responsible for speculation, the consequent fluctuation in prices, and the danger to honest investment. In politics it is an easy way of getting out of present difficulties by drawing upon the income of coming generations; and by making easy money available it gives an impetus to the race in armaments which admits of no control.

Let us take a country—A. One day a politician in power, or out of power, rightly or wrongly, senses danger in the goings on across the frontier, or, with patriotic fervour, he declares to his countrymen his firm resolve to avenge some past wrong. Or (and this is quite as often the case as not), big armament concerns decide